1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

262 The principal food was the tortilla, a flat cake of un-
[415] leavened corn meal, which measured a good foot in diameter,
855 to judge from the size of the clay griddles used in cooking them, in contrast to the modern tortilla which varies between four and six inches. At three the child received half a tortilla a day; at four and five his ration was doubled; from six to twelve a tortilla and a half were prescribed, and at thirteen the allotment was two. Supplemented by beans and game, this diet was filling and nutritious.

861 The Mendoza manuscript reflects the current Aztec ideas on child psychology. Admonition was the chief method of discipline up to the eighth year. From then on a rigorous corporal punishment awaited the recalcitrant child. This discipline ranged from pricking the hand with the maguey spine to exposing the child to the chill rigors of a mountain night, lying bound and naked in a mud puddle. In view of the almost
[855] universal kindness which Indian parents show to their children, they probably seldom applied these extremely imaginative corrections for wrongdoing by the young.

868 This type of training, not unlike that of a modern farm
871 child, initiated him directly into the economic life of the
793 home. The satisfactions in playing a man's part by contributing to the family welfare compensated the child for the heaviness of his social obligation. At fifteen or sixteen most boys went through a special training before assuming the full rights of manhood; under certain conditions they were younger when they received this special instruction. There were two types of schools: the *telpuchcalli*, or house of youth, for standard training, and the *calmecac* of uncertain etymology, for instruction in priestly duties. The *telpuchcalli*, maintained by the clan for the children of its members, offered instruc-

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

tion in citizenship, the bearing of arms, arts and crafts, history and tradition and ordinary religious observance. The *calmecac* was in the nature of a seminary for special training in priestly and chiefly duties, and several of them were maintained near the temples of important gods. The *calmecac* seems to have been an addition to ordinary training, required by the development of ritual, whereas the *telpuchcalli* carried on in special quarters instruction given in a simpler day by the old men of the clan. Other schools trained young women to be priestesses; they also learned to weave skillfully and to make featherwork for preparation of priestly vestments. (See Plate 39, top left.)

A youth was ready for marriage at twenty, and a girl was deemed mature at about sixteen. The parents arranged the marriage with the consent of the boy and girl. A priest was consulted to decide whether or not the fates of the couple were harmonious. Incest laws like our own prevailed with the further restriction that marriage must be outside the clan. Having satisfied these conventions, the father of the boy sent two elderly clanswomen with gifts to the girl's father, who, following custom, rejected the suit. The old ladies returned again to consult in earnest with the parents of the prospective bride. Such a discussion was necessarily intricate, since it involved the amount of the bride's dowry, which was to be balanced by the gifts of her suitor.

On the evening of the wedding one of the matchmakers carried the bride on her back over the threshold of the husband's house. Elaborate speeches were made by everyone, following which the mantles of the bride and groom were tied together, symbolizing the union. The old men and women gave tongue again in the form of long-winded homilies, and

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

ture writing to see that each subject town had fulfilled its quota or else were calculating the share that should be turned over to the various clan stewards. Another patio presented a more animated scene. Here acrobats were practicing their feats and poor, warped dwarfs were composing grosser contortions to win a chiefly smile. In another set of buildings was housed the zoo, where serpents undulated sluggishly and where, from behind wooden bars, peered the greedy, yellow eyes of jaguars and ocelots. In a side room a human arm projecting from a basket of raw meat showed how the bodies of some sacrificial victims were utilized.

The highway to Tlaltelolco extended north from this great plaza, which even today is the center of the city. This wide road, with a canal beside it, was filled with the same indecisive multitude that thronged the southern artery. The setting sun had brought people out on their roof tops. Some leaned over parapets to watch the crowd below, while idlers, squatting in a shaded bit of the street, took equal interest in the slow movements of the householders above them.

A path and a canal, debouching into the main avenue, led to a small square, in the center of which loomed a pyramid. From the patio of an adjacent building shrill cries arose and the dull clash of wooden instruments. Within, a number of boys were receiving instruction in the manual of arms. Each equipped with a small buckler and a flat wooden club, they learned the art of cut and parry under the scornful eye of a warrior. They dealt and received hard blows, but the clubs were not toothed with wedges of obsidian, the volcanic glass that made hand-to-hand combat so vicious in war. Another group was practicing with the *atl-atl*, or throwing stick. The marksman laid his spear along a narrow wooden trough with

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

a hook at the farther end, the nearer end being grasped in the hand. By lengthening the arm in this way it was possible to give a greater propulsive force to the spear.

On the other side of the plaza the boys in the religious-training school presented a less animated scene. Their little legs and faces lacerated by maguey spines, their bodies thin from fasts and penance and their eyes dulled by the monotony of self-denial, these children were chanting strophes from a ritualistic chant. Their preceptor, who led the singing, showed by his own scarred and emaciated body that the propitiation of the gods was a relentless and never-ending task. Priest, chief, warrior or husband, every Aztec, from boyhood on, spent much of his life either in a kind of beseeching penance, to ensure his future, or in a state of grateful atonement for not having had a worst past. The Aztecs lived on intimate if uncomfortable terms with the supernatural powers.

Another aspect of this lack of individualism was to be seen in the *tecpan* or clan building. Here elders of the clan were arranging the affairs of the tribal unit, twenty of which made up the city-state of Tenochtitlan. One old man peered over picture maps as he adjusted a question of land tenure between two contesting families and made his final judgment on the basis of how much land each family could cultivate by its own efforts. Another elder distributed pottery vessels, given up as tribute by a town across the mountains, to some of the poorer members of the community. None of these people, litigants or applicants, bestowed more than occasional glances into the back courtyard, where an adulterer was being stoned to death by members of the affronted family. Urban existence contained too many interests and

565 871 there, corrected, and instructed; that he might live an upright life. They constrained him to do the penances, setting fir branches [on the city altars] at night, or there where they went to place the fir branches on mountain tops—there where sacrifices were made at midnight. Or else he entered the song house; they left him in the hands of the masters of the youths. They charged him with the sweeping, or with dancing and song—with all which was concerned with the performance of penances.

565 ● 868 701 And when he was already fifteen years old, then he took up arms; or, reaching twenty years of age, then he went forth to war. First [his parents] summoned those who were seasoned warriors. They gave them to eat and to drink, and they gave gifts to all the seasoned warriors. They gave them large, cotton capes, or carmine colored breech clouts, or capes painted with designs. And then they besought the seasoned warriors; in just the same way as hath been told above, so they entreated them.

And then they took him to the wars. The seasoned warriors went taking great care of him, lest somewhere he might be lost. And they taught him well how to guard himself with a shield; how one fought; how a spear was fended off with a shield. And when a battle was joined, when already there was fighting and perhaps already captives were being taken, they taught him well and made him see how he might take a captive. Perhaps then he took a captive with the aid of others, or he [alone] could take one.[3] For truly it was well seen to that many men become brave warriors.

[202] And when captives were being taken, then at once couriers, of marriageable age, quickly went forth, called victory messengers, who speedily went to inform Moctezuma.

And when the victory messengers had come to arrive, then they quickly entered into the presence of Moctezuma and said to him: "O our lord, O my youth, pay thy debt and thy service [to the god]; for the omen of evil, Uitzilopochtli, hath shown favor and been gracious. For they have pierced the rampart of men dexterous in arms of the city against which they have gone. Into it have marched[2] the Mexicans of Tenochtitlan, the Mexicans of Tlatilulco, the Tepaneca, the Acolhua, the Otomí, the Matlatzinca,

nemjz quicuitlaujltia in tlamaceoaliztli, in icaltica in acxoiatlaliliztli içaçocampa acxoiatlalitiuh in tepeticpac, in vmpa onmjcoia ioalnepantla, anoce cujcacali qujcalaquja, inmac concaoa in tiachcaoan, qujcujtlaujltia in tlachpanaliztli, anoço cujcoianoliztli, in jxquich tlamantli tlamaçeoaliztli mochioaia.

Auh in jcoac ie caxtolxiuhtia icoac moiaomamachtia anoço açi cempoalxiujtl injc qujça iauc, in ichoantin tequjoaque achtopa qujnnotza qujntlaqualtia. qujmatlitia, ioan qujntlauhtia in jxqujchtin tequjoaque, in qcjnmaca aço quachtli anoço nochpalmaxtlatl, anoço tlacujlolli in tilmatli. Auh njman quĩtlatlauhtia in tequjoaque, çan ie no iuhquj in omjto tlacpac injc qujntlatlauhtia.

Auh njman ic qujhujca, in iauc: vel qujmocujtlaujtiuj in tequjoaque, in ma cana xiccaoalo: auh vel qujmachtia, in iuh momana chimalli, in iuh iautioa, in iuh mochimaltopeoa mjtl. Auh in jcoac ie mochioa iauiotl, in ie necalioa, anoce ie tlamalo, uel conjttitia, vel contlachieltia, in vmpa tlamaz: aço njmã tepallama, anoço njman vel ic caçi ipampa ca cenca necujtlaujlo ca mjiec tlacatl in jtiacauh mochioa.

Auh in ie tlamalo, njman achtopa oalpeuhtiqujça in tequjxque tlapaliuj, intoca tequjpan titlanti in qujoalnonotztiuetzi motecuçuma:

auh in oacico tequjpan titlanti, njman ic hiciuhca calactiuetzi ipan in motecuçuma qujlhuja. Totecujoe notelpotzine, ma ximotlacotili, ma ximotequjtili, ca oicnopiltic, onmaceoaltic, in tetzaujtl in ujtzilobuchtli, ca oeipan qujtopeuh in quauhtenamjtl, in ocelotenamjtl, ca oia in altepetl: in vmpa tlatlamatitiaque in mexica tenochca, in mexica tlatilulca, in tepanecatl, in aculhoa, in otomjtl, in matlatzincatl, iie isqujch tlalhoacpanecatl in chinampanecatl.

2. *Vel le cani: the Real Academia de la Historia MS has or for ie.*
3. *Tlatlamatiloque: Simeon, op. cit.—diabromatitia.*

and finally all the people of the uplands and those of the swamp lands."[4]

And Moctezuma said to them: "You have tired yourselves; you have suffered affliction, O men dexterous in war. Rest yourselves. [But] perhaps you only fool me. Let me still behold the truth of your account."

And then he confined them. If the report which they had made were not true, Moctezuma jailed them and did away with them

And there in battle was when captives were taken. When it had come to pass that they went against and conquered the city, then the captives were counted, there, in wooden cages: how many had been taken by Tenochtitlan, how many had been taken by Tlatilulco, and by the people of the swamp lands and the people of the dry lands everywhere. The captives were examined [to determine] how many groups of four hundred were formed.

Those who counted were the generals and the commanding generals. And then they sent messengers here to Mexico. Those who were sent as messengers were seasoned warriors, who informed Moctezuma of the great veracity of the four-hundred count. They brought word of how many groups of four hundred had been made captive.

And then they declared to him how many of the noblemen had won their reward for having made captives; that haply a number [of them] had had their hair shorn as seasoned warriors, or that some [had been made] leaders of the youths. When Moctezuma heard this, he rejoiced exceedingly, because his noblemen had taken captives. And at that time he freed those whom he had cast in jail—the victory messengers—and he gave them gifts along with the others.

And if war should be proclaimed against Atlixco, or Uexotzinco, and if there once again they took captives, they won much glory thereby; Moctezuma accorded them great honor for it. For his noblemen had taken captives, and had gained repute, and had reached the station of nobility—the estate of the eagle and the ocelot warriors. From there they came to rule, to govern cities; and at that time they seated them with [the nobility], and they might eat with Moctezuma.

565
868
Auh qujmjlhujaia in motecuma, oanqujcjauhque, 701
oanqujhijoujque in ocelоqujchtle: ximotlalican aco
can annechiztlacahuja, ma oc njcchia in jneltica tla-
tolli:

auh njman qujmoncaltzaqua intlacamo melaoac [687]
tlatolli oqujcaquitique motecuma qujntlatlatia qujn-
popoloa.

Auh in vmpa izuc in iquac otlamaloc, in ie ihuquj 727
in oia in oompoliuh, altepetl, njman ic mocempoa
in mamalti, in vncan oacaltitla quezquj oaxioac in
tenochtitlā, quezquj oaxioac in tlatilulco, auh inic
noujian cenchinanpanecatl, centlalhoacpanecatl, mo-
cemjtta in mamalti quezqujtzontli omuchiuh.

Jehoantin tlapoa in tlatlacochcalca, in tlatlacatecca: [202
auh njman ic oallatitlanj, in njcan mexico, in oalmo- 701]
titlanj iehoantin in tetequjoaque, in qujoalnonotza
motecuçuma, in ie uel imelaoaca in jcentzontecca,
in qujoalitquj tlatolli, in quezqujtzontli omochiuh
malli:

auh in qujmelaujliaia in quezquintin otlacnopil-
hujque in pipilti in otlantaque, aço cequintin mote-
qujoacaxima anoce cequintin telpuchiacati. Jn qujca-
quja in motecuçuma cenca ic papaquja ipampa ca
ipilhoan in ontlamaque: auh qujnjquac qujnquix-
tiaia, in qujncaltzaquaia in tequjpan titlanti qujmō-
tehoan motlatlauhtia.

[431]

Auh intla oalmjtoz iaujotl in atlixco, aço vexo- 721
tzinco, intla oc ceppa vmpa tlamazque, cenca ic vel 729
panuetzi, ic cenca uel qujmmaujztilia in motecu- 727
çuma: ipampa ca ipilhoan in ontlamaque, in onmo-
teniotique in oconmjiaoaiotique in pillotl in quauh-
iotl, in ocelоiotl, ic oncan in qujça in tlatocati, in
qujpachoa altepetl, auh qujnjquac intlan qujntlalia:
ytlan tlaqua in motecuçuma

4. Chimalpopoca: Sahagún's comment on fol. 33 of Book X of the Florentine Codex is descriptive: "y lo de la tierra seca, que son los serranos de los chinampas."

14:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

701 (Cortés' daring and successful seizure of the Mexican chieftain
[648] was easier than it is generally supposed, since the tribe was not prepared for it, but only for outside enemies.)[16]

712 It is equally untrue that any Mexican "garrisons" were main-
701 tained among conquered and subjected tribes.[17] The military power of the Mexicans was preserved at home, in a latent state, so to say, but still, as we shall hereafter see, ready to sally forth at a signal from the council of chiefs directing their affairs. But this presupposed, on the part of the tribe, systematic *training*, proper *armament*, and a peculiar *organization*.

●868 At an early age the boy was taught the use of the bow and arrow in fishing and hunting;[18] also the use of the dart or javelin. The *chase*, both on land and water, was an introduction to the stern duty of *war*.

[16] Ixtlilxochitl ("Histoire des Chichimèques ou des anciens rois de Tezcuco," translation of Mr. Ternaux-Compans, chapter 85. "All the Spaniards forthwith returned to "their palace, together with a great number of lords of the city, parents and friends of "the King, which sought to read from his countenance whether he wished them to free "him again). The same author (Relacion XIIIa. "The nobility, and all the military "chiefs of Mexico, dumbfounded by this occurrence, returned to their houses"). Gomara, who (Vedia, I, p. 345. "Corte y guarda de Motezuma,") mentions 3,000 body guards, forgets them completely (p. 351) when he relates Montezuma's capture. Cortés (Carta-segunda. Vedia, I, p. 27) does not speak of any guard being with the chief. Neither does A. de Tápia. Col. de Doc. II, p. 580.) The capture of Montezuma did
[643] not, however, have the desired effect. He was not as powerful as the Spaniards believed, and his influence vanished as soon as he was a prisoner, and therefore actually disqualified for office.

[17] The bodies of Mexican warriors which Cortés may have met at different places outside of Mexico when he moved upon that tribe the second time, were not garrisoning those places, but simply corps sent out specially against the Spaniards. Neither at Cempoal, nor at Quiahuiztlan, had he met garrisons of Mexican troops. In the fight wherein Juan de Escalante was killed, *natives of the country*, and *not Mexicans*, opposed him. Quauhpopoca *was not a Mexican governor*, but "chief of that place called "Almeria" (Cortés, Carta Seg., Vedia, I, p. 26), "a vassal of Montezuma" (A. de Tápia, p. 579), "chief of Nahuitlan" (Gomara, p. 354) (Clavigero, lib. VIII, cap. XXX).

Ixtapalapan, Mexicaltzinco, Huitzilopocheo, were not held by Mexican warriors when Cortes passed through those places. On the route from Cempoal to the confines of Tlaxcallan, through a country overrun formerly by the Mexicans, and tributary to them, there was not a single specifically Mexican stronghold, and no other Mexicans or Aztecs were met by Cortés than messengers and collectors of tribute; without any armed retinue whatever. No Mexican force hovered about the confines of Tlaxcallan, their most dangerous enemy, or "occupied" Chalco, the most warlike and unruly tribe of the valley, which Mexico had overpowered. Only the fear of the murderous forays which the Mexicans might execute, from their almost invincible stronghold in the lagune, held those tribes in subjection; and no permanent military occupation. Tápia
[651] says: "In the conquered districts they put stewards and collectors, and although their "own chiefs commanded the people, they were below Mexican power." (p. 579, Col. de Doc., II.)

[18] A. de Humboldt ("Vues des Cordillères et monuments des peuples indigènes de "l'Amérique." Ed. 1816, 8vo, tom., II, p. 313). Also, "Raccolta di Mendoza," in Lord Kingsborough.

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

months later, which was performed by the medicine-man of the kin.[95] Both of these names were preserved, but if the full-grown man ever performed some action of merit in the service of the whole tribe, then the tribe bestowed upon him a third name as an honorable title attached to his person in reward for his deeds.[96]

553

It was the duty of the kin to educate or train its members to every branch of public life. For all public purposes, *man* only must be taken into account. This appears obvious from what was said already concerning the position of women in general. Now each calpulli, or localized kin, among the ancient Mexicans had, as we have shown in "Art of War,"[97] its "House of the Youth" ("telpuch-calli") joined to its "medicine-lodge" or temple. Thither the boys were brought at an early age, to be instructed in whatever was needed for after-life. In order to train their bodies they were held to manual labor, and to the ordinary duties of worship. The use of weapons was made a prominent object of teaching; so was the dance and song, the latter coupled with ordinary Indian rhetorics.[98] These houses of education were under the

871

868

Vecinos, que para este acto se juntavan . . . y entonces le ponian el nombre." Also (Cap. XXII, p. 455; cap. XXIII, p. 456): "De la misma manera, que quando alguna de estas Indias parta, se usaba juntarse toda la Parentela. y las vecinas, y amigas, ... De esta misma manera lo acostumbraban hacer para el fingido Bautismo." *Gomara* ("*Conquista*," Vedia I. p. 438): "En este lavatorio les ponian nombre, no como querian, sino el del mismo dia en que nacieron.' *Vetancurt* (Parte II, Trat. III, cap. VIII, p. 432).

[95] This is stated by *Gomara* (Vedia I, p. 438): "y dende á tres meses, que son de los nuestros dos, los llevaban al templo, donde un sacerdote que tenia la cuenta y ciencia del calendario y signos, les daba otro sobrenombre, haciendo muchas ceremonias, y declarabe las gracias y virtudes del idolo cuyo nombre les ponia, pronosticándoles buenos hados." *Motolinia* (Trat. I, cap. V, p. 37): "Despues desde á tres meses presentaban aquella criatura en el templo del demonio, y dabanle su nombre, no dejando el que tenia, y tambien entonces comian de regocijo, . . . "

[96] *Gomara* (Vedia, p. 438). *Motolinia* (Trat. I, cap. V, p. 37). *Torquemada* (Lib. XIII, cap. XXII, p. 496). *Clavigero* (Lib. VI, cap. XXXVII, pp. 437, 438). *Duran* (Cap. XI, pp. 96, 97, and 98).

[97] "*Art of War*," p. 101. Relying on Humboldt, I assumed fifteen years to be the age when military instruction began, but the general instruction began much sooner. See note 85.

[98] "*Gomara* (Vedia, p. 438). *Sahagun* (Lib. III, cap. IV, cap. V, p. 262): "Habiendo entrado en la casa del Telpuchcalli el niño, dábanle cargo de barrer, limpiar la casa, poner lumbre, y hacer los servicios de penitencia á que se obligaba. Era costumbre que á la puesta del sol, todos los mancebos iban á bailar, y danzar á la casa que se llamaba Cuicacalco cada noche, y el muchacho tambien bailaba con los otros mancebos; llegando á los quince años. y siendo ya mancebillo, llevábanle consigo los mancebos mayores al monte á traer la leña, que era necesaria para la casa del Telpuchcalli. y Cuicacalco, y cargabánle las rodelas para que las llevase acuestas;" (p. 269): "La vida que tenian era muy áspera . . . " (Cap. VI, pp. 270 and 271; Lib. VI, cap. XXXIX, p. 284), and other incidental notices. *Mendieta* (Lib. II, cap. XXIV, pp. 124, 125). *Torque-*

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

871 These houses of education were under the
868 special direction of experienced men, called therefore "Speakers
875 of the Youth" ("telpuchtlatoca") and "elder brothers" ("teachcauhtin,") in another capacity. They had not only to provide for the physical training of their pupils, but also for their intellectual development, as far as the state of knowledge permitted.[99] Such places of training were called also "the place where I grow" ("nezcaltiloyan"), or "the place where I learn" ("nemachtiloyan.")[100] It is not true that the youth were constrained
871 to a permanent, almost monastic residence in such houses; but
868 while there they improved in common certain special plots of land, in all likelihood the so-called "temple-tracts," out of which the daily wants of worship were supplied.[101] In connection with this mode of education, we have to consider here an objection which cannot fail to be raised against our views.

565 It is frequently given out as a fact, that besides the "Houses
871 of the Youth" mentioned, there was a *special* place of education for the children of "*noblemen*" and this is adduced as a proof of

mada (Lib. IX, cap. XII, pp. 183 and 186; Lib. XIII, cap. XXVIII, XXIX and XXX) and others.

[99] "*Art of War*" (pp. 101, 119 and 120). *Mendieta* (Lib. II, cap. XXIV, pp. 124 and 125): "Los otros se criaban como en capitanias, porque en cada barrio, habia un capitan de ellos, llamado telpuchtlato, que quiere decir, guarda ó capitan de los mancebos." *Torquemada* (Lib. IX, cap. XII, p. 183): "y tenian un Rector, que los regia, y governaba, que se llamaba Telpochtlato, que quiere decir, Guarda. ó Caudillo de los Mancebos, el qual Telpochtlato tenia gran cuidado de doctrinarlos. y enseñarles, en buenas costumbres." *Sahagun* (Lib. III, cap. V, p. 260): "y si era ya hombre valiente y diestro, elegianle para regir á todos los mancebos, y para castigarlos, y entonces se llamba Telpuchtlato." (Lib. VIII, cap. XIII, p. 301): "Tambien daban de comer á los que criaban los mancebos que se llaman telpuchtlatos, . . ." (Cap. XVII, p. 305): "en este lugar se juntaban los maestros de los mancebos que se llamaban tiachcauan. y telpuchtlatoques . . ." (Also Cap. XXXVIII, p. 331). *Vetancurt* (Part II, Trat. III, cap. VI, p. 451): "y un rector que llamaban Telpochtlato, el que habia y gobierna á los mancebos." *Codex Mendoza* (Vol. I of Kingsborough plates 62 and 63).

Sahagun usually calls the "achcauhtli," "alguaziles," or executors of justice. But above we see that he calls the "tiachcauan," also "masters of the youth." Both names are corruptions of "teachcauhtlin." *Tezozomoc* (Cap. XXXVIII, p. 60) calls the "Achcacauhtin, mayorales de armas y de doctrina y de ejemplo." (Cap. LVII, p. 95): "Tras ellos vinieron los que llaman Achcauhtin, señores de los varrios, y maestros de mancebos." (Cap. LXXI, p. 121): "mayorales y ministros, y los hicieron juntar como escuelas en cada un varrio que llamaban telpochcalli." (Cap. LXXXVIII, p. 134): "Los mancebos iban cada dia á los varrios al egercicio de las armas á la escuela de armas telpochcalco, adonde los enseñaban con valerosos ánimos, y las maneras de combatir." Finally *Clavigero* (Lib. VII, cap. II, p. 452) refers also to the 53d picture of the Mendoza Codex, representing a boy of fifteen years, who is turned over to an "achcauhtli, or officer," to be instructed in the art of war.

[100] *Molina* (*Vocabulario* II, pp. 66 and 72). *P. Ignacio de Paredes* ("*Doctrina Breve sacada del Catecismo Mexicano*," Reprint of 1909).

[101] *Sahagun* (Lib. III, cap. V, p. 260) says that, whereas they slept at home, that is, at the "house of youth," they ate with their families ("aunque comian en sus casas propias").